A SERMON DELIVERED IN OXFORD.

Concerning the Apostles Preaching and ours.

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HORAT.

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TO

My Noble Friend, Sir

ROBERT COTTON.

DEare SIR *Robert Cotton*, this little *Treatiſe* hath a long time, (according to HORACES aduice) layen in ſeaſon with my owne iudgement. And now it deſires to come forth into the VVorlds vſe, from your acceptance. Pray Sir receiue it kindly, as you haue done me for the ſpace of more then foure yeares,

cherishing both my Life and Learning. So, if Gods pleasure bee to finde mee out a happie leasure, I shall euer striue to expresse greater thankfulnesse, and rest,

Your most faithfull

Seruant,

RICH. IAMES.

THE HISTORY OF LENT-FAST.

YOu must not deeme it a tricke and affectation of noueltie, if I now preferre no Text vnto my Sermon. It might be from the example of *Nazianzene*, and *Ambrose*, and *Chrysostome*, in their Homilies, and Panegyricks, and Orations vnto the people. But indeed I could not finde any conuenient Text of Scripture from whence aptly to derive my discourse vnto you, and therefore I haue proposed none. Yet I will not wander either in my selfe or from the expectation of this time. My discourse shall haue at least some certaine title and name vnto a sense. It shall bee concerning the present time of *Lent*. And as of subiect, so of habit; *Simplex munditijs*. A plain *Lent-History*, without varnish and florish of words. I desire not so to catch your applause; or with no memory and no Text to make my selfe a fable of the towne. But if I may haue your fauour and patience, and ciuilitie. *Tradam inprimis*

vobis quod & accepi. I will especially and onely deliuer vnto you such things as I haue learnt either from experience or reading.

And so to begin without more tediousnesse of preface; consider with me for *Lent*, first of the authoritie by which it hath beene for so many ages ordain'd and continued in the Church. Secondly, of the practice, and vse and abuse of *Lent* in the Christian world. *Lent* in our English and mother tongue giues no euidence vnto the Ecclesiasticall nature and ceremonie of the time being deriued from a word which to the Dutch signifies either the Spring season, or longitude; because our *Lent* falls in the spring of the yeare, when the dayes doe more apparantly grow long of light and houres: but in other tongues the word is more concerning. In *Slauonish*, *Lent* is called *Gouenia*, the reuerend time, as in which the stirre of dyet and luxurie seemes somewhat restrained, and all gainesse of clothes, and pompe of maskes, and sports, and triumphes faine to yeeld one while and space vnto the more modest behauiour and simplenes of Religion, ἠρεμία καὶ γαλήνη, saith Saint *Chrysostome*. There is in *Lent* a kinde of reuerend solitude and calme of the yeare, πᾶσα φαντασία βιωτικὴ ἀπελήλαται. And the phantasie and conceipt of worldly things is set apart, ὅπου κραυγὴ καὶ θόρυβος καὶ μαγείρων δρόμοι, καὶ τῶν ἀλόγων σφαγαὶ ἐκποδών, when there is no gaping and rawling and hurrie, and currying vp and downe with cookes and slaughters of sheepe and beeues. Another word the *Slauonians* haue also to expresse the nature of the time, and that is *Chetverodes atnitsa*, in which they agree with many other moderne tongues, who call it in a like manner, *Quaresme*, *Quaresma*, *Quaresima*, *Quadragesima*,

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in imitation of the Greeke originall word τεσσαρακοστη, which ſignifies the ſpace or ceremonie of 40. dayes. 'Tis the obſeruation of many, of *Euſebius*, *Socrates*, *Zozomene*, *Caſſiodorus*, *Nicephorus*, that although in diuers countreyes the number of the dayes were in ſome places more, in others leſſe, yet all called the faſt before Eaſter, τεσσαρακοστη, The faſt of 40. Some ſaith *Euſebius* are of opinion, that we ought to faſt but one day before *Eaſter*, ſome will faſt two, ſome more, many forty. They bee the words of *Irenæus* vnto *Victor* Biſhop of Rome. And becauſe the laſt are not fully tranſlated according to the ſenſe of the Originall, receiue it thus. There is not ſaith hee onely difference about the day of Eaſter, but alſo for the manner of the faſte. Some thinke they ought to faſte but one day, ſome two, ſome more; ſome faſting but one, meaſure their day by 40. houres of day and night together. *Irenæus* ſeems to intimate a manner amongſt the Chriſtians of faſting 40. houres in reſemblance of Chriſts 40. dayes; of which in place. Some ſaith *Sozomene* reckon ſixe weekes for their faſte, as the *Illyrians*, and the more *Weſterne* people, with all *Lybia* and *Egypt*, and *Paleſtina*. Some number ſeuen, as the people of Conſtantinople, and the bordering Nations, ſo farre as the *Phenicians*. Some faſt 3. weeks of dayes in ſixe or ſeuen weeks; ſome three immediately before *Eaſter*; ſome two, as the ſectaries of *Montanus*; and of theſe mens three annuall faſtes we alſo reade in S. *Ierome*, *Socrates* againe repeates the like varietie. For thoſe ſaith hee who are of *Rome*, Saturday and Sunday excepted, doe faſt three weekes before *Eaſter*. Thoſe of *Illyria* and all *Greece*, and all that dwell at *Alexandria*, begin their *Eaſter-faſt* ſixe weekes before the day. Some

againe begin their faste seuen weekes before, though in those they fast but 15. dayes at seuerall times. Now if concerning this difference of the obseruance, and yet so generall agreement for the name of forty dayes, wee search a reason of antiquitie, peraduenture wee shall better vnderstand the nature, valew and authoritie of this institution, which hath giuen vnto vs the custome of *Lent*, for so necessary discipline of the Church. First, 'tis not the answere, but the wonder of *Socrates* in the fift booke of his Eccleſiasticall history, the 22. Chapter, ἄλλος ἄλλον λόγον τῆς ὀνομασίας ἐξερισλοῦντες ἀποδίδωσιν. Diuers, saith hee, stirring vp their wits and braines curiously, haue giuen diuers reasons, καὶ θαυμαστὰς μοι ἔοικεν. But for my selfe, I cannot choose but wonder, *Cassianus* in his 21. Collation, although hee could bee well content, *vt pia simplicitas huius rei amputaret quæstionem.* That a religious simple ignorance should relieue the hazard of a resolution, and doth confesse, *quod profecto rationem huius rei humana obliterarit incuria.* That indeed the heedlesse incuriousnesse of times hath blurd the certaine and true answere; And that no *Lent* at all was obseru'd in the fresh Primitiue Church; and to stop a replie of discerning men, hath so begun his 20. Chapter. *Hâc igitur Quadragesimæ lege, huius exigui canonis subiectione quiiustus atque perfectus est non tenetur*, That good wise men are not bound vnder so poore canonicall obedience: yet to seeme ignorant of nothing altogether in a question of lay people. *Legi deest quicquid contigerit onerari*, It seemes no Law saith S^t. *Austin* of which the Priest can giue no reason, to feed Lay beliefe, whose guts were sorely griped with this Religion, at last he straines an answere with *fortasse*, peraduenture. *Fortasse vel propter hoc visum*

fit; peraduenture all haue thought good to call the *ster-fast* by the name of 40. dayes, becauſe wee read t for forty dayes, *Moſes* and *Elias*, and our Sauiour pt an entire *Faſt* in the old and new Teſtament; or cauſe in dayes we may repreſent thoſe yeares for the ace of which the reſidue of the Iewes wandered in a lderneſſe betwixt *Egypt* and the Holy Land. Theſe d ſuch like are the arguments of *Lent*, which I rehearſe ther vnto your cenſure then memorie. And two of eſe arguments and authorities for *Lent*, I finde to bee credit with S^t^. *Auſtin* in his 19. Epiſtle vnto *Ianu-ius*, *Quadrageſima ſanè ieiuniorum habet authoritatem*, *ent*, ſaith hee, hath authoritie for a *Faſte*, in the old eſtament from the *Faſt* of *Moſes* and *Elias*; and in the ew, becauſe our Sauiour likewiſe faſted the ſame num-er; *demonſtrans Euangelium non diſtare à Lege & Prophe-*, ſhwing by ſuch example, that the Goſpell did not dif-r from the Law and the Prophets. Another autho-tie for our *Lent-faſt* of forty dayes, hee hath there gi-en alſo from ſome myſterie of the number, which I ould willingly tranſlate vnto you, were not the per-lexitie and riddle of his *Pythogoricall Arithmeticke* too ard for a mixt auditorie. I thinke hee might ſay of hat in reſpect of moſt men, as *Petrarch* did ſometimes f an obſcure Sonnet; *Intenda mi chi puo, che m'intend* . Vnderſtand who can, I vnderſtand my ſelfe, yet per-duenture this authority with S^t^. *Auſtin* was of moſt rice by a rule which hee hath in the ſame Epiſtle. *Sed amenita ſe habet*. But it comes ſo to paſſe, that a thing ntimated by allegoricall ſignification is more mouing nd affecting, and ſo more honoured, *quàm ſi verbis roprijs diceretur apertiſſimè*, then if in proper eloquence

the same thing should bee vnfolded most perspicuously.

But howsoeuer, or at what rate soeuer either hee or any other may seeme to valew such mysteries, yet in his 86. Epistle to *Casulanus* speaking of *Moses* and *Elias*, and the *Faste* of many other holy men in Scripture, he concludes in these words. *Hæc exempla Sanctorum nec ad persuadendum cuiuscunque diei ieiunium valent.* The examples of these holy men enforce not a *Faste* vpon any certaine time. And againe in the same Epistle towards the end, hee speakes more plainly. *Quibus autem diebus oporteat ieiunare præcepto Domini vel Apostolorum non inuenio definitum.* I finde, saith he, no precept either of our Sauiour or his Apostles determining on what dayes fasting ought to bee obserued. And to this agrees also S^t. *Chrysostome*, as we may reade in a Homelie of his in the *6. Tome* of our edition, *pag.* 381. where he sayes, πολλοὶ τὸ παλαιὸν τοῖς μυστηρίοις προσήεσαν ἁπλῶς κἰ ὡς ἔτυχε κἰ μάλισα κατὰ τὸν καιρὸν τοῦτον, at the beginning and anciently men receiu'd the Sacrament when they pleas'd, but especially at this time of his passion, which afterwards gaue occasion for an assembly of Fathers to designe the *Faste* of 40. dayes.

Now although there bee more alike trifling authorities for the establishment of *Lent*, by some related, by others peremptorily enforced, it suffices me in these two to giue you some short censure and estimate of the rest. For the last it consists onely on a deuice of number, and how small proofe numbers are amongst men who will not suffer their vnderstanding to bee cousened with a phantasie is to me most cleare and euident. I know numbers are much made of by *Hilarie*,

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Ierome in some places, a hundred times as *Mirandula* tels vs by *Basill*, *Nazianzene*, *Ambrose*, *Origen*, *Austin*, and others. The Ecclesiasticall Doctors are in this respect busie; *vsq; ad curositatem si dici potest*, euen vnto curiositie, if a man may haue leaue to speake truth, who can read or heare with patience when they talke of perfect happie numbers, as 3. 9. 4. 12. 50. 7. and numbers vnluckie. as 40. 20. 2. 8. *credat Iudeus*, let the circumciz'd *Cabalist Iew*, belieue them if hee please, and the mysterious *Pythagorean* who feares to eate beans. For my selfe I constantly auouch the rule of *Melanchon*. *Quantitatum nulla est efficacia*, *Quantities* and numbers haue not the vertue to effect in nature or commend in manners and customes, we may προσπαίζειν as *Iulian* speakes sport out a commendation of some things from numbers in a priuate familiar Epistle, such as his is vnto his friend *Serapion*, endeering a gift of Damaske-figs, because they were a hundred. For *Iupiters* buckler had in *Homer* a hundred tassels, strong *Briareus* a hundred hands. *Apollo* slew the serpent *Python* with a hundred shafts. *Crete* had a hundred Cities. *Thebes*, a hundred Gates, and a Hecatombe is a magnificent Sacrifice. But articles of Creed and Christianitie are not so easily to be taken into reuerence. And S^t. *Chrysostome* hath giuen a iust censure against all such wizards of Arithmeticke in his 24. Homelie vpon *Genesis*, at the 2. verse of the 6. Chapter Of euery cleane beast thou shalt take with the 7. and 7. but of vncleane cattell. 2. πολλοὶ γὰρ πολλὰ περὶ τούτων μυθολογοῦσι. Many finde out strange Muthologies and fables vpon these words, παρατηροῦσι ἀριθμῶν, cunning notes of *Numbers*: but as hee there goes forward, their labour was, ἄκαιρος φιλοπραγμοσύνη, an vnseasonable curiositie, from which

which εἰ πλεῖστοι τῶν αἱρέσεων ἐτύχθησαν, most heresies haue had their birth and beginning. Concerning the former argument for *Lent* from *Moses* and *Elias* and our Sauiour you haue already heard how S^t. *Austin* hath retracted and vnsaid himselfe. And for my part I haue herein more wonder then reproofe, were there no humane examples in the life of Christ, and the conuersation of these two Prophets: But wee must vainely follow their miraculous *Faste* with a dainty choyce of abstinence. I heare what S^t. *Austin* once speakes, *Nam ei ad ipsum quadragenarium numerum peruenisse quendam è fratribus fide dignissimis obseruatum est.* For saith hee, 'tis assur'd vnto mee by men of credit that one man did fulfill with perfect abstinence the entire *Faste* of 40. dayes.

But consider, if the resemblance of such *Faste* commonly, and amongst the most will not giue iust occasion of laughter and contempt to *Iewes* and *Painims*? If we *Faste* at any time to bring our bodies vnder, it's praise worthy. But how is it to *Faste* from flesh onely, because they did eate nothing? I speake in respect of other Countreyes, where in faste and abstinence from flesh, they eate all sorts of the most lushious fish, Sturgeon and Sammon, and Turbet and Mullet, Crabs, Lobsters, Oisters, Cockles, Caueare, Potargos, Anchouis, a thousand varieties of candied and conseru'd fruits, broths spiced with so many costly ingredients, Pottage of Æmons, of Macarons, of Mushroms, vse in stead of Butter the cleere Rocke-oyles of *Zante*, *Candie*, or better grounds, and drinke all downe with the most heating wines of *Italie*, *Spaine*, *Greece*, which sparkle lust in the glasse. How contracted and ascheticall the Catholique diet is in fish, consider from a Bishop of their owne in a Booke which

I shall againe name. Hee tels vs that *Adrian* the 6. was a man of heauie vnderstanding, and most clowniſh and inſipide of his palate, becauſe hee delighted in a vulgar fiſh called *Merluccia*, and ſo buying all vp made it come to bee of high price, *ridente toto foro piſcario*, to the ſcorne of the whole fiſh-market. And againe hee tels vs from the taſte of the learned *Pogius* ſonne, a familiar paraſite and Critticke of the Pontificall Tables; that the Sturgeon was in compariſon an vnſauorie fiſh with exuberancie of glutinous brawnie ſubſtance, and ſo fitteſt for the ſeruants, ſo they ſent in the head ſwimming in white-broth, whence the Lords might picke ſome few dainty bits. O what a glut would it be to your eares if I were a *Platina*, able as well to dreſſe the Popes Kitchin as his conſiſtorie. They that pleaſe may read his Booke which hee hath written *de obſonijs & pulmentis, quibus præcipuè in Romana curia vtantur*, of the meates and gellies, and ſauces which are vſed in the Papall Court.

How do's indignation ſometimes ſtruggle to get forth and giue cenſure vpon his Maſters. *Vidi ego pleroſq́*, ſaith hee, *non Romæ modo*. I haue ſeene very many not at *Rome* onely, *vbi monſtra hominum magnâ impenſa aluntur*, where monſters of men are maintain'd at moſt exceſſiue charge, but euery where in the chiefe Cities of *Italie*, I haue ſeene and knowne many, *pleroſq́* more then a great many, who wearied out with gluttony and often change of dainties, haue ſent farre and neere to finde out and hire at any price Cookes that could deuiſe a new diſh, to ſpurre vp their dul'd and ſurfetted appetite. *Quantum auri dij immortales*, Good God, how much gold hath beene ſpent in ſuch abuſes: but ob-

ſeruehow he dares not ſpeake the whole truth, and yet ſhuts vp his diſcourſe in this diſdaining manner, *verum ad inſtituta redire tutius eſt, quam hijs bilem irritare qui cum intemperantur viuant, parci tamen ac frugi videri volunt.* But'tis ſafeſt ſaith he to returne vnto our purpoſe and leaue prouoking the choller of thoſe men, that liue thus intemperate, and yet will needs be eſteemed ſparing and thrifty in their diet. If they would indeed faſte, and not deceiue the world with an oſtentation, let them heare S^t. *Ierome. Fortiſſimum ieiunium eſt aqua & panis.* The moſt pining *Faſte* is bread and water, and fitteſt to ſubdue the bodie. *Dùm delicias ſectamur à regno cælorum retrahimur.* We goe backe from Heauen to find out a dainty choyce of *Faſt* in *Merlucciaes* and Sturgeons heads. Such things they may call *Faſte* as the *Spaniards* in Prouerbe call Collops and Egges, *duelos y quebrantos*, griefes and complainings. Yet millions of good men in the world would reioyce and bleſſe God for plentie of worſe meate then theſe, though they neuer eate mutton in their life.

To ſpeake in *Tertullians* words in his ſecond Booke againſt *Marcion.* Though theſe ſpirituall Lordings of *Rome* pretend pennance, *ciborum pretioſa ambitio non detrahitur*, an ambitious ſeruice of high feede is nothing wanting; if it bee then for their commendation of eating no fleſh, I willingly againe beſtow on them one more authoritie to countenance their *Faſte*, from S^t. *Ierome*, who ſpeakes thus, that hogs, and bores, and deere, and other ſuch like Cattell were created to feed Wreſtlers, Soldiers, Marriners, Orators, Diggers in mines and other handicraft people, who want not a corpulent robuſtiouſneſſe to labour and beate one another

other, not for religious men, who should rather say with the Apostle, when I am weake then am I strong. But as I haue before said, it can neuer enter into my beleefe, that the Hierarchie of *Rome* doe not praise *Faste* with full stomacks where Cooks are so much valued; Poeticall, miraculous Cooks, with spices and sugars and oyles and a thousand other delicacies are powerfull to force a Metamorphosis of nature in a dish. Heare one Storie out of *Athenæus* in his first booke. *Nicomedes* King of *Bythinia*, being in some expedition, as it seemes against the *Scythians*, twelue dayes iourney from the Sea, and in the midst of winter, ἀφνὼ ἐπεθύμησεν. Hee long'd for a Pilchard or a Herring, or a Sprat, and presently his Cooke got a Turnip, shap'd it into fashion, and with oyle, salt, and twelue graines of blacke poppie, so deceiu'd his Lords taste, that hee praised the roote vnto his Guests for an excellent fish. If Cookes can make fish of rootes, certainly they can make fish a neerer counterfeit of flesh, and neither fish nor flesh nor rootes of what kinde soeuer bee as otherwise *Cyprian* would call them *sibi innocentes*, innocent vnprouoking meats in the Chargers of Popes, Cardinals, Bishops, Lords and Ladies of monasticall conuersation.

Let mee returne, and not ryot out my Discourse. From the example of *Moses*, *Elias*, and Christ, wee might on both sides learne more concerning behauiour then *Faste*. From Christ better then from the Stoique porch, we may learne, that no shame is of any thing but vice. When hee made no method of *Faste*, as did the Pharisees; was sometimes in Companie and friendship with Publicans and drunkardes;

and hee and his Apostles did eate with vnwash't hands: neither fear'd to doe offices of nature and goodnesse on the *Iewes* Sabbath. From *Moses* we may learne charity vnto men with whom we haue one faith, one God, one Baptisme, a neerer alliance then of flesh and consanguinitie, when hee sayes vnto God in the 32. of *Exodus*. *Oh, this people haue sinned a great sinne, and haue made them Gods of gold, and now forgiue them their sinne; or if thou wilt not, wipe mee out of the Booke which thou hast written.* And from *Elias* let vs learne to correct any imagination of our owne solitarie Religion, when in the 3. of the *Kings* the 9. Chapter; 'tis the answere of God himselfe vnto his slender conceit of being left a good man alone, at the 18. verse. *And I haue left me seuen thousand in Israel, of which neuer man bowed his knees vnto Idolatry.* From this let our rash giddie puritans learne not to condemne all papists, and the vehement Iesuiticall Catholique not to hurle damnation againe vppon all that haue protested against the infinite abuses of the *Romane* tyrannie, but reclaime that their bruitish assertion. *Eum qui credere ausit pertinacem protestantem posse Saluari, hoc ipso à Catholica fide excidere.* That hee who belieues the possible saluation of a confident Protestant is an Apostate of the Catholique faith. And thus much be spoken for the authoritie of *Lent*, Which being long since considered by the Authors of the *Helueticke* confession, made them deliuer their opinion in this briefe manner. *Quadragesimale ieiunium vetustatis habet testimonia, sed nulla ex literis Apostolicis: ergo non debet nec potest imponi fidelibus.* It followes now that wee also view the practise of this ancient yet vncertaine fasting obseruance.

Beleeue

Beleeue me, no man in the world is more ſparing of preiudice, and yet if I ſhould ſpare, truth and their owne hiſtorie are a Libell againſt themſelues. I am ſcarce more then a relater, ſome ſmall learning hath freed mee from affectation or enuy in any ſubiect of diſcourſe: but I muſt not faine my ſelfe blinde, to make other men proud of their eye-ſight. Neither doe I boaſt any proſpectiue glaſſe, to multiply and extend my owne reaſon. Obſerue what I deliuer vnto you in antiquitie and experience, and as in the authoritie ſo in the practice, I begin from the Eccleſiaſticall Hiſtorie which may be eaſily confirm'd by a hundred collations. 'Tis the obſeruation of *Socrates*, *Nicephorus*, and *Caſſiodorus*. *Nicephorus* hath the fulleſt relation, and therefore I firſt cite out of his Hiſtory in the moſt eminent 34. Chapter of his 12. booke. And the world differs not onely ſaith he about the number of dayes, but euen about the qualitie of meates and manner of abſtinence. Some *ne animata quidem attingunt*; they will not taſte any thing that hath life. Some are bolder, but on fiſh onely, ſome eate birds alſo with fiſh, becauſe birds and fiſh in *Moſes* Hiſtorie of the creation had their ſubſtance from the waters. Some will neither eate nuts nor egges, nor berries; Some feed onely on the fruit of trees, ſome on drie bread onely, neither doe all agree in the ſame time of taking ſuch diet. Some eate not before the ninth houre, ſome after Sunſet; ſome take their repaſtes onely euery ſecond day; ſome abſtaine for three or foure or fiue or ſeuen dayes; *pro eo atq; quiſq; cibo carere vel vult vel poteſt*, according as euery man will or hath abilitie to endure without reſtauration of nouriſhment.

Let me alſo obſerue one thing more in this difference,

whereas of ancient in *Lent* the people did not with permiſſion legall eate any thing vntill Supper; in later times Suppers haue changed to bee onely irreligious. That of ancient they did eate no dinners, it appeares from many inſtances; out of *Caſſianus*, where hee makes this queſtion, *Quare per totam Quinquageſimam abſtinentiæ rigorem prandijs relaxamus*, why in the 50. dayes betwixt *Eaſter* and *Whitſontide* 'twas the cuſtome againe to refreſh the rigor of *Lent-faſte* with dining, and as good *Caſſander* hath obſeru'd vpon the Hymmes of the Church; It was once a decree of the *Cabiloon* Counſell that none ſhould dare eate any thing in *Lent* vntill euening prayer were ended. To performe which in ſhew after-ward, as hee there tells vs, *conſuetudo inolenit*, the cuſtome grew familiar, that in *Lent*-time preſently after *Mattens*, they did againe begin their *Euening prayer*, which by order of the Canon ſhould not haue beene done vntill the 12. and laſt houre of the day. And ſo by an indulgencie, or exigencie rather of peoples ſtomacks they did in times following come to an order of dining only, and 'twas deem'd a great ſinne to make Suppers; whence *Eraſmus* ſpeakes in the voyce of vulgar apprehenſion. *Et tamen toto paſſim orbe cœnatur affatim nullus offenditur*; Though wee now eate no fleſh in *Lent*, yet euery where wee eate Suppers and there be none offended. *In Anglia vulgus Quadrageſimæ tempore cœnam iuſtam apparat alternis diebus nemo miratur.* In *Lent* time the people through *England*, euery other day prouide a ſet meale at night and no man wonders at the hereſie. *Si tentes idem extra Quadrageſimam nemo ferret*; and yet none as hee there goes forward by a cuſtome

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of the Country would seeme to endure so great a wickednesse, as a Supper on Friday out of *Lent*. And againe in the same dialogue putting on the habit of an Inquisitor, hee seemes much offended with the liberty of a Frier, who should say in a Sermon against the order of the Church; *Nihil vereamini*, Feare nothing, if at night you doe for the weakenesse of your bodie eate one loafe, and drinke a pot of wine or ale. All the ridiculous delusions of fasting, and all the superstitions, are too many for the measure of my time. I will heere repeate one historie of manie.

In the time of *Iustinian* the Emperor, there had beene great Prodigies, and earth-quakes, and deluges of the Seas, and so great famine; whereuppon at *Constantinople* the Emperour in the second weeke of the *Faste* made proclamation that it should bee lawfull to sell and buy flesh in the Market. *Et hoc quidem sic per vim factum.* And this, saith he, was done by force. *Populus autem*, but the people resolute in their Superstition of pietie would neither eat nor buy flesh, rather chooſing to famish of hunger, then to change any whit from the tradition of their inueterate manners. Those that please may imagine the people praise-worthy for their seuere obedience vnto the lawes of the Church; rather then to accept the care of a prouident Prince. But for my part, I must hate the Bishops and Clergie then, who with their Sermons and threatnings, seeme to haue kept the people obstinate to famine and destruction. I must thinke of them as *Iuuenall* speakes of Egypt, *Horrida sane Egyptus*, indeed the Egyptians are euen vnto horror superstitious. They dare not kill a kid, nor bite a holy head of Leekes and onyons; *Sed luxuria non cedit*, but none more luxuri-

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ous then they, when those people could not bee supplied with herbes and fish, and not much store of flesh, a little to relieue nature, I must lay againe in the language of the same Poet. *Quisnam hominum veniam dare, quisue deorum, viribus abnuerit dira atque immania passis*; would either God or man bee offended if such people did saue their liues with the slaughter of beasts: And if you will farther obserue, 'tis no lesse pittie or sad sport to behold the carriage of the Christian world in their preparation to this staruing time. in *Rusland*, and so in the Greeke Church, the second weeke before this great *Faste*, they call *piega nedela* the pied weeke, as it were the weeke of two colours, because in that, they eate one day flesh, and on the other butter, and cheese, and white meates. The next weeke is called *Maslanitsa*, or *Sirnou nedela*, the butter-weeke, or cheese-weeke, because on euery day of that weeke, hauing left off flesh, they feede on cheese, and butter, and egges, and milke and their compounds. And in these weeks 'tis incredible of the ryots, and routs, and murders which I haue knowne. Scores of men within the walles of *Muscow* about this time two yeares were stript and murder'd in their drunkennesse, and by an order of the countrey taken vp from the streetes and carried in heapes on Carts, vnto publique view to bee seene by some officers of the castle, whether any of them did receiue pay from the Emperor, to strike out their names. Vpon the yeare following, a Bride and Bride-groome, with Priest, and all their retinue of friends, in the euening, as their manner is, were likewise stript and turned aliue vnder the yce of a Riuer which runs through the Citie, by villaines, who make a harueste from the luxurie and securitie of the time. And if *Greece* and *Russia*

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seeme too farre from beliefe, the Latine Church will afford neerer infamie. In *Guazzo* of ciuill conuersation, you shall read of those who like the Pagan Priests whip themselues with vizzard-faces, but so as they are proud to be knowne. In *Castilions* Courtier, who hath beene therefore blur'd by the *Index expurgatorius*, you shall likewise find a strange iolly preparation to the demureneſſe of *Lent, come è vzanza di Roma*, according to the vsance and custome of *Rome*, you shall finde strange maskes and base Pageants represented with all sluttishneſſe, and rotten egges, to the pleasing spectacle of great Counts and holy Cardinals standing to take the view in bay windowes. Were it not to moue laughter in a place of earneſt I would transſlate vnto you the whole Scene as 'tis there performed betwixt *Bernardo Bibiena* a gentleman worthily addicted to the scorne of Monkes, and a Quirie of the Cardinall of S. *Peters* stable in Monks habit.

In the Comment of *Daniello* vpon *Dante*, I reade also of one *Vanni* and his companions, how after their owne ryot in the common luxurious iollitie of this time in one *Carnouall* euening they rob'd the Church of *Pistoia*, and got away all their treasurie and rich Copes. If in scatter'd places, and by the way, wee reade of such Sacriledge and Paganisme and ryots in this preface of *Lent*, what abominations doe they know, who liue to see them? the stuffing Bacchanals of France on Fat-Tuesday, the like *carnes liendas* or *tollendas* in *Spaine*, and those *Carnouals* of *Italie*. Better still to keepe flesh then to make such foule *Farewell*, and that you imagine not any popish Land free from this scandall, they be the words of *Busbequius* in his third Epistle. *Quo tempore apud nos etiam.*

In this time with vs also, euen in the best order'd Cities, not in Leaguers onely, *omnia perstrepunt ludo*, all are in a noyse and hurly with playes and morisco̅es, and songs and clamorous feasts, and drunkennesse and furious madnesse. In so much, saith he, as in his returne from vs, it was the beleefe and a relation of a Turkish Embassador vnto to the great Sultan, that on certaine dayes all the Christians were euen as mad as *Bacchus* Priestsand as he thought on wednesday they did againe recouer their wits and health, with a certaine kinde of asbes sprinkled on their heads in the Church.

It forces me to stay longer in this bogge and matrasse of *Lent*. Those who are better acquainted with Ecclesiasticall antiquitie, shall finde that these manners also haue beene an inueterate disease of the Chuch. I am sure 'tis the complaint of S^t. *Basill*. It being then the fashion not to faste the Saturdayes and Sundayes of *Lent*, such wordes hee vses vnto his auditorie. ὡς γὰρ οἱ πρὸς τὰς μακρὰς ἀποδημίας ἀπαίροντες, like trauailers, saith hee, who purpose a long iourney, to day they furnish their bodies with wine, against the other fiue of faste, ὡς ἀμυνόμενοι τὰς ἡμέρας. In those two they dranke as if they would take reuenge of the other fiue before hand; and in these fiue they dranke water, that in these two againe they might carouse with more capable stomackes. *Lent* in his quarter and time was euen but a quarrel betwixt ſtruing and drunkennesse. It will be nothing tedious, if I yet repeate his owne words, συλλεγέτω μοι τὴν σήμερον ἑσπέραν τῇ αὔριον. Compare the euening of this day with to morrows worke. In one you may see the Citie like a ship riding in a faire quiet harbor, after a storme at Sea: againe, παρατήρησον μοι τῶν πρωΐων τὴν διαφοράν. See the countenance of men to day;

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see the same to morrow. Now they are swel'd, springing forth a dew of faint sweate; their eyes are moist, prominent, almost depriued of sight with a cloud of indigested humours rising from their drown'd stomacks. To morrow you shall see all countenances more composed, graue, of naturall colour, promising, considerate, of quicke apprehension, hauing within nothing offensiue to trouble or darken the sight and powers of the soule. Such is the businesse of *Lent*, of faint authoritie, of foule practice. And what shall wee then say? I must first say that I haue not much beliefe in the many Panegyricks of *Lent* which I finde in ancient and moderne writers. If they be not excessiue, heare first and then iudge as you please.

In many Countreyes they haue close roomes heated with ouens to make men sweat out all the filth of their bodies. They bee in *Germany*, *Sweden*, *Poland*, *Rusland*, *Turkey*, and *Barbery*. They are called Bath-Stoues, *bagni*, *bagnari*. To them the married rise from their beds to wash of the night; to them the trauailer goes to refresh the wearinesse of his limmes, the sicke man for cure, and they that are wel for preuention of diseases, and peraduenture with some reference to this, they be the words of St. *Chrysost.* in his first *Lent-Homely* on *Genesis*, καθάπερ τὰρ πατὴρ φιλοσοργος, like a louing father God the vniuersal father of all families, he hath appointed the Physick of this *Fast*, θεραπείαν, the cure and remedie of *Lent*, βουλόμενος ἡμᾶς ἀπονίψασθαι τὰ ἐν παντὶ τῷ χρόνῳ ἡμῖν ἡμαρτημένα, by it as in a Bath-stoue to purge and wash of all the spungy vncleannesse of those sinnes which in the whole course of the yeare before wee haue gather'd about our soules, and bodies. Wherefore Saint *Basill* also tels his Auditorie, that in all

Churches God hath appointed Angels to write vp the number of so many heads as by their leannesse and palenesse of fasting may seeme to yeeld themselues his patients.

These and many such like are the perswasions concerning *Lent* in ancient times, and in ours there be also many who imagine no lesse. Let one speake for all. And verily, saith he, I haue sundry times had this cogitation in *Italie*, that in great loosenesse of life and decay of discipline in those parts, it was the speciall great mercy and grace of God, that the seueritie of *Lent* should bee still preserued, lest otherwise the floods of sinne growing so headstrong and out-ragious, and hauing no where either bound, or banck to restraine them, might plunge that whole nation into such a gulph of wickednes, and bring them to the last extremitie, which should leaue neither hope for better, nor place for worse; yea, and I was so farre from thinking the institution of *Lent* superfluous, that I rather enclined to like the custome of the Greeke Church, who haue beside their great *Lent*, three other *Lents*, euery yeare. But insteed of such perswasions and extaticall Elogies of *Lent*, I must say, *Non tanti emam pœnitere*. The repentance of *Lent* is not worth the loosenesse of the *Carnouall*, and the superstition of it selfe in any papisticall territorie; and I must rather say and beleeue with *Cassianus* and *Socrates*, ὡς καὶ περὶ τούτου τῇ ἑκάστου γνώμῃ καὶ προαιρέσει ἐπέτρεψαν οἱ ἀπόστολοι. That the vse and precept of *Lent* is not so high as the age of Christ or his Apostles, and that a countrey frugall manner of life and dyet doth more piously and innocently prepare Christians for the holy Sacrament of *Easter*, then any Papall Monasticall Italian sadnesse, as wee

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may read at large in an Epistle of *Budæus* to *Germanus Brixius.*

Yet let no man mistake an error from mee, who am rather a Scepticke in the greatest part of Diuinitie, I prescribe no new Lawes to any Common-wealth. Those who please to retaine *Lent*, let them retaine it still in Gods name vnto the end for which it may seeme in elder times to haue been first ordained, to prepare men through sobrietie abstinence, and prayer, for the great mystery and solemnitie of Christs passion. I heare the voyce of the Apostle. What art thou that iudgest another mans seruant? *Vnusquisque in sensu suo abundet*, Let euery man be fully perswaded in his owne minde. If any Common-wealth for their owne good, with mature aduice and order, shall, or haue thought fit to circumcise the number of forty dayes, or abrogate other manners of *Lent.*

I heare againe the Apostle μηδεὶς ὑμᾶς κρινέτω. Let no man therefore iudge you in meate or drinke. Peradventure reason would bid me say with *Erasmus*, *Cornarius*, and *Fuchsius* that herrings and water are not healthy in the spring season, and that if *Wednesday* and *Friday*, or *Friday* and *Saturday*, which are many differences betwixt the *Greeke* and *Latine* Church were more strictly obseru'd for *Faste*, the great *Fast* of *Lent* might bee of lesse necessitie, although the due obseruance of that and *Easter*, according to the very time not rightly order'd be in the phantasie of *Oswaldus Schrickenfuchsius* the maine cause of all the miseries and calamities of the Christian world. But heedlesse of these and the like censures, let people in all places frame themselues so

neerely as they can in all Countreys vnto obedience of those who sit in the chayre of the Church. *Non placet ab istis stare*, saith *Erasmus*; I will neuer range my selfe in their opposite side; who scorne all Cannons and Constitutions of the Church, *Ob hoc ipsum multa faciunt quia præceptum est ne faciant.* Manysuch crooked people there bee, who haue an enuious spight against all order, and from euery honest institution learne onely to make a new Sinne of rebellious obstinacie. As *Tacitus* speakes of the Iewes' *Nouos citus contrariosq; cæteris mortalibus*, They haue euer new rites and ceremonies of their owne contrary to ours, *Prophana illis omnia quæ apud nos sacra.* They stubborn ly prophane all things that order and discipline do's any where keep holy. 'Tis vsefull for vs of Great *Brittaine venerari caniciem Quadragesimæ*, to reuerence the gray hayres of *Lent* in her Antiquitie, and by that meanes preserue a greater store of young cattle for a more large supply of the following yeare, With vs the abuses are not great, the superstition and deadly conscience is abated. And 'tis no impossibilitie for willing men to eate fish and butter, and egges, and white-meats, and bacon in sixe weekes of the spring, and yet sufficiently maintaine our health in a frugall and sparing dyet. Man liues not by bread onely. I may adde not by flesh onely to speake right in imitation of the Euangelist, but by the power & efficacie of God in all his creatures. There bee many nations who feede not so well, they haue no flesh but fish for meate, and dryed fish for bread, and horse-flesh without bread; and yet they liue in health. And if length of yeeres be a blessing; they liue as aged as we and goe as lustie into their graues the period of all feeding,

ing, the resorte of any dyet by whatsoeuer, which is not alwayes of the same delight and Estimation, As *Iouius* hath admonisht vs in his booke of the *Romane* fishes; whereas, saith hee, the old *Romane* Luxurie sought all creekes, and bankes, and coues of the sea, with their hookes and nets, to furnish their Tables with fish. *Nos vero contra*, our luxurie is growne so different of taste, as if Law did not restraine appetite wee would feed willingly on nothing but Capons, and Pheasants, and partridge, after a foundation of beeues and muttons. *Tantum abest*, Wee are so farre from a lust of fish, *vt quadragenis illis verni ieiunij diebus, neq; deorum metuneq; infamia permoti, aliquando ad vorandas carnes detestanda cupiditate rapiamur.* That in the 40. dayes of Spring faste, without all feare of God or men. We are often carried away with a detestable lust of deuouring flesh.

It pleases the Bishop to speake as horribly of eating a little flesh in *Lent*, as *Lerius* could not, and do's not more, nor any *American* historie in description of *Brasill* or *Caribana*, in their inhabitants feasting and gnawing lusciously vpon the halfe-broyl'd armes and legs and paunches of their captiue enemies. We are not so fierce of conscience in such matters as *Iouius* and the *Roman* Consistory. Onely let vs be modest and ciuill in our custome of *Lent*. Let vs labour to correct our stomacks, if the Bodie will not otherwise reigne gently. *Equo ferocienti subtrahendum est paululum*, saith S^t. *Ierome*. The wilde vnquiet horse must haue lesse prouender. And let vs blesse God that we are borne and bred in a Land, where 'tis not equall danger to open an egge and murder a man. For the one, there is Sanctuary amongst them, and many

many villanous cowards enioy the priuiledge in Spaine and Italy.

But I wonder much if a prophane *Lent* Egge-eater, should not bee haled from any relicte either of Altar or Monasterie. Nay, the Inquisition will persecute such crimes if they bee able, euen after death on the very ghosts and spirits of the offenders. *Quid igitur quòd audimus parochos nostros.* *Erasmus* is a wise butcher in his owne Dialogue. Why then, saith hee, doe wee heare our Parish-Vicars cry lowd from their pewes, *Cras ieiunandum sub pœnæ æternæ damnationis*, To morrow the Church bids a *Faste* vnder paine of eternall damnation.

I will now quickly conclude. If wee eate, let vs eate so as wee neither oppresse nor drowne all vertue in our bodies with gluttonie and drunkennesse. If wee faste, let vs so faste that wee doe not pine and starue our vertue which requires an able and an actiue bodie. While Monkes, and Anchorites, and Eremites and the Diuell in a Iesuite, doe boast peruersly of a mortifying *Lent*, of whipping themselues, of looking fiercely like Basilisks, of kissing the earth thrice a day, of howling, of sighing, of beating their breasts, of going bare-foote, of going ragged, of lying like dogges vnder benches and tables, and licking their meate out of the dust, of faining dumnesse, deafnesse, blindnesse, of wormes and nastinesse in their teeth with fasting, let vs liue and be sober: for 'tis easier saith S^t. *Basill* to perswade fast then sobrietie, and they bee the safe words of the Apostle. The Kingdome of God is not meate and drinke, but righteousnesse, and peace, and ioy in the holy Ghost; and againe, ἡ σαρκοματικὴ συμπαγία, an ascheticall bringing of

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the bodie vnder with Faste, πρὸς ὀλίγον ἐστιν ὠφέλιμος, 'tis a little auailable, ἡ δὲ εὐσέβεια, but true pietie, true Religion, which, as S^t. *Iames* would expound it, consists in comforting the afflictions of widdowes and Orphanes in cleannesse and innocencie of life, πρὸς πάντα ὠφέλιμος ἐστι. 'Tis an vniuersall good, ἐπαγγελίαν ἔχουσα τῆς νῦν καὶ τῆς μελλούσης, It hath promise both of this world, & the world to come. If it be Gods good pleasure here on earth, to begin his mercies vnto vs in health and fortune of this world, 'tis happy to haue the fruition of both; yet the last will bee enough rewarde.

Wee shall in the harbor of that world, quickly forget all the trauailes, and stormes, and gusts and miseries of this poore mortalitie, which hoyses vp fooles, and makes wise men mad with an ouer-pressure of affliction, οἱ πανύμερες λεπτόμερες, saith *Epiphanius*. And then the grossenes of our bodies, which now must bee so often repair'd with meat, shal be turned into a substance as passing and nimble as the Soule; without surfet, without staruing, as the Angels which are in Heauen incorruptible, vnchangeable, blessed for all eternitie. And then I shall want no art of memorie. This life God grant vs all.

Amen.

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FINIS.